

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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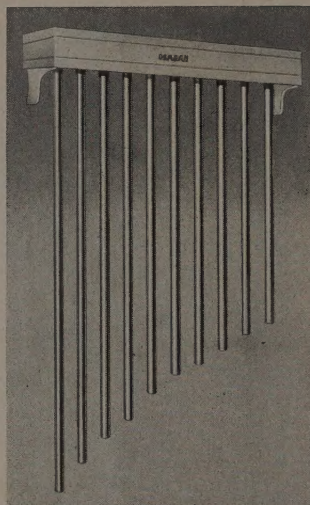
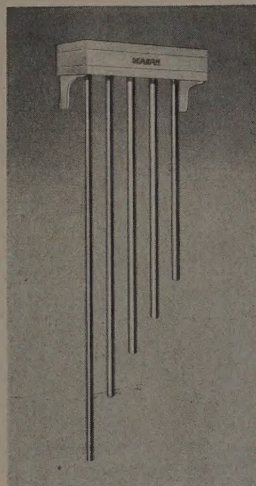
THE ANGEL ROLLING AWAY THE STONE FROM THE SEPULCHRE

By William Blake

[See page 7.]

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LETTERS

Easter Message

TO THE EDITOR: "The Lord God Omnipotent reigneth."

These five words give the supreme message of the Scripture for Easter, 1941. Though fear, futility, and frustration surround us; though nations contend with ought to cooperate; though millions suffer and starvation, we will not despair.

Earnestly seeking to do God's will, work with diligence, we pray with confidence, and wait in serenity, because "The Lord God Omnipotent reigneth."

In the well known words of the late Archbishop Temple: "While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we seek Him seriously, He reigns; when we revel, He seeks to withhold our services, He reigns; the Alpha and Omega, which is and which was, and which is to come, the Almighty God be thanked for such Good News."

"The Lord God Omnipotent reigneth."
(Rt. Rev.) FRED INGLE, D.D.,
The Bishop of Colorado,
Denver, Colo.

Leap Sunday

TO THE EDITOR: Hats off to the Church Missions House and the Department of Promotion and Publicity for the magnificent job done in putting out the Presiding Bishop's radio broadcast.

The task was carried through down to the very last detail, done promptly, and with amazing accuracy.

This is the kind of aggressive leadership which the Church has long sought from its headquarters in New York.

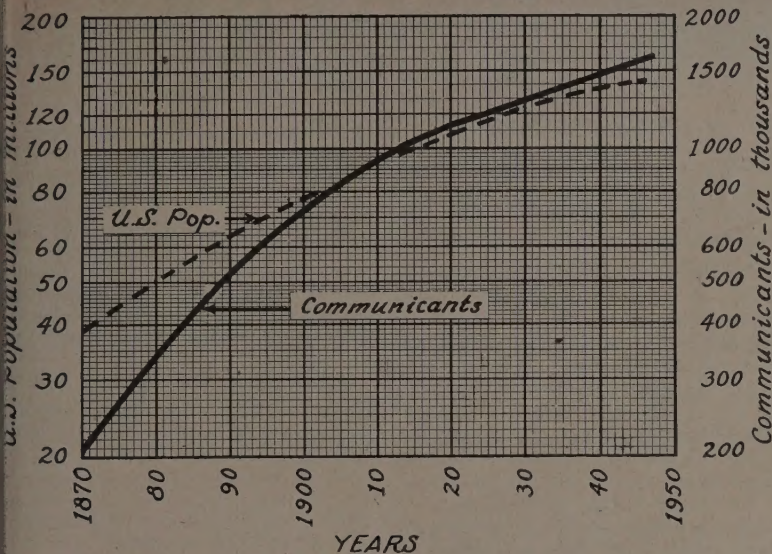
(Rev.) HARRY LONGLEY,
Charleston, W. Va.

Communicant Growth

TO THE EDITOR: The chart showing "Growth of Communicants" [L.C. December 28th], which is republished from year to year, is dangerously misleading. The statistically untrained, it seems to say, "This chart readily indicated that there has been a steady growth of the Church during the past fifty years, almost at the same rate of increase from year to year."

But let us study these figures in the light of methods now universally used in science and very generally in business. Curves of growth are now usually plotted on so-called semi-logarithmic paper. On such paper, any series of numbers that increases at the same rate of percentage each year shows as a straight line. As the rate of growth drops off, the line flattens out and becomes horizontal when there is no growth.

I have replotted your figures on the accompanying graph, and compared them with the population of the United States. You will see that between 1870 and 1910 the Church grew at a much faster rate than the general population. Between 1910 and 1930, the rate fell off and it barely kept up with the growth in population.



EPISCOPAL CHURCH GROWTH: While the Church is growing at a faster percentage than the population, it is not keeping pace with its own rate from 1870 to 1910.

Since 1930 it has grown just a shade faster than population. If the underlying Church statistics are reliable, this means that from 1870 to 1910 we were a missionary Church, but that since then we have just drifted.

The modern science of statistics makes it possible to detect trends of Church life of business enterprises long before serious trouble occurs. It is a tool the Church could well afford to make use of.

THEODORE M. SWITZ.

Evanston, Ill.

Editor's comment:

Our thanks to Dr. Switz for this illuminating graph. However, as Dr. Stowe has pointed out in his several published studies of Episcopal Church growth, the chief cause of the temporary leveling off was the large influx of immigrants from non-Anglican lands who already had connections with another Church. As Americanization increases among these groups, the Episcopal Church regains its rate of increase in proportion to population.

Election of Missionary Bishops

TO THE EDITOR: I wish to commend Fr. Carpenter of Sanford, Fla., on his recent letter to the editor concerning the election of missionary bishops. It has been the concern of a good many of us for a long time.

Is there any reason why a full account of the election of a missionary bishop should not be written up in the Church press? It would be interesting to know why such and such a priest is considered for a particular missionary jurisdiction. I presume that when he is nominated his sponsor discusses his merits and abilities. Perhaps several men are considered and discussed. It would greatly encourage the

rest of the Church to know whom they are and to feel that the Holy Spirit is stronger than position or prejudice in the House of Bishops.

RELEASE ALL INFORMATION

This parish is becoming increasingly interested in the missionary effort of the Church, and is giving proportionately. Thus when a young man is elected to the episcopate for a vast missionary area, the people here want to know "why!" When a rector of a large city parish is elected to the jurisdiction of a strictly rural missionary area, our people want to know "why." It will pay dividends to release all information possible on such an election and to make certain that the decision of the Holy Spirit is the one most evidenced.

(Rev.) OSBORNE R. LITTLEFORD.
Waukegan, Ill.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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BOOKS



The Rev. CARROLL E. SIMCOX, Editor

First Canadian Prelate

JACOB MOUNTAIN: FIRST LORD BISHOP OF QUEBEC. A study in Church and State, 1793-1825. By Thomas R. Millman. Toronto: University of Toronto Press, 1947. Pp. 320.

It is the universal habit among writers on the history of our Church to deplore the failure of the English Church to send any bishop to the American colonies. This splendid, scholarly biography of Jacob Mountain makes us realize that perhaps the failure was not an un-mixed evil. Bishop Mountain was a most conscientious prelate, but his conception of the proper position of the Church in Quebec was that it should possess all the privileges of the Established Church in England.

His younger contemporary, John Strachan, later Bishop of Toronto, wrote of him, "Jacob Mountain's habits and manners were calculated rather for an English Bishop than the Missionary Bishop of Canada." It does not take much historical imagination to see that such a Lord Bishop (he always insisted on the title) in the American colonies would have been a disaster rather than a blessing. We American Churchmen know too little about our sister Church in Canada. This work will remove our ignorance concerning an early period and form a good foundation for a study of the later history.

W. F. WHITMAN.

On Religious Education

THEIR FAITH AND OURS. By Muriel Streibert Curtis. Louisville: Cloister Press, 1947. Leader's Manual, \$1; Student's Manual, \$1.50.

A GUIDE FOR CHURCH SCHOOL TEACHERS. By Randolph Crump Miller. Louisville: Cloister Press, 1947. Pp. 131 (with bibliographies and index).

The above publications represent further contributions which the Cloister Press is making to the literature of that perennial football of teachers and clergy, religious education. The work of Mrs. Curtis is a standard course at high school senior level, but it contains much that is valuable for adult Bible classes, as well as for junior college courses in Biblical literature and history. The approach is from an understanding of scholarship and scientific literary criticism, by which the student is led to study and think about the implications of Biblical teaching for the life of today. The presentation is stimulating and suggestive

and is designed to lead to more searching examination and application.

Dr. Miller's book is an up-to-date revision of his *Guide* that was first published about five years ago. He has taken the opportunity thus afforded to add new titles to his excellent lists of recommendations for Church school libraries: pamphlets and magazines, as well as books for teachers, for pupils, and for mature "general readers."

This revision has retained the good organization of material which characterized the earlier edition. After a consideration of the history and theory of Christian education, the author goes on to a practical treatment of techniques, of content, and of problems of administration and continuous training.

HEWITT B. VINNEDGE.

Spiritual Verse

THEREFORE CHOOSE LIFE. By Edith Lovejoy Pierce. New York and London: Harper and Brothers, 1947. \$1.75.

The poems of Mrs. Pierce's new book, have the same diamond perfection as the poems of her earlier volume, *In This Our Day*, but they hold a richer, deeply warmer flame at the center of their clarity.

The book opens with eight "Poems for a Twentieth-Century Mystic," continues with poems of varying form that consider life in many of its present-day manifestations—titles taken at random being, "National Emergency," "The Prison Wall," "Saturday Movies," "A Negro Parent Speaks"—and closes with this poem which, since it is impossible to tear it apart for quotation, is given in full:

"O Christ, Thou art within me like a sea,
Filling me as a slowly rising tide.

No rock or stone or sandbar may abide
Safe from Thy coming and undrowned
in Thee.

"Thou dost not break me by the might of storm,
But with a calm upsurging from the deep
Thou shuttest me in Thy eternal keep
Where is no ebb, for fullness is Thy norm.

"And never is Thy flood of life withdrawn;
Thou holdest me till I am all Thy own.
This gradual overcoming is foreknown.
Thou art within me like a sea at dawn."

In her thought, as in her workmanship, Mrs. Pierce cuts away everything that might obstruct the refraction and dispersion of spiritual light.

PORTIA MARTIN.

GENERAL

PUBLIC AFFAIRS

Religious Support for ERP

Under the auspices of the Federal Council of Churches, a substantial body of Church opinion was registered in favor of the European Recovery Plan as Congress concluded its debate on the historic measure.

During a conference in Washington, the Department of International Justice and Good Will, Federal Council representatives delivered to Congress a petition supporting the plan signed by 23 leaders of American Christianity.

Text of the petition follows:

TO THE CONGRESS
OF THE UNITED STATES:

"We, the undersigned, endorse the action of the Federal Council of the Churches of Christ in America in its support of the European Recovery Program. We believe, with the Federal Council, that this program can be one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men.

"We believe:

"That the motives and objectives behind the program should be essentially moral and spiritual and should be above political partisanship and considerations of narrow self-interest;

"That the right of European nations to choose their own way of life should be safeguarded;

"That these nations should carry out their expressed purpose to work coöperatively, establish and maintain monetary stability, and reduce trade barriers;

"That the relevant agencies of the United Nations should be encouraged to undertake an increasingly important role in the recovery effort;

"That trade between Western and Eastern Europe should be encouraged;

"That, if required to assure a fair allocation of needed goods, necessary government controls should be adopted;

"That an undertaking so conceived and directed merits our material sacrifice because it is a cause which enlists our Christian conscience and conforms to our Christian commitments.

"We appeal to the Congress of the United States to adopt such legislation as will carry forward the European Recovery Program in the spirit of these recommendations.

Among the signers were the Presiding Bishop and 40 other bishops of the Epis-

The Good News of Eastertide

The Presiding Bishop's Easter Message

By the Most Rev. Henry Knox Sherrill, D.D.

Presiding Bishop

DEAN INGE has rightly told us that the Gospel is not first of all Good Advice, but Good News. The first disciples proclaimed an event of the greatest significance. "He is risen." In the entire history of mankind there is no news to compare with this — for here is a fact which has to do with God, eternal life, and the destiny of every child of God. To be sure, we have known this all our lives. It is a story which is almost two thousand years old, and therefore may be presumed to have no news value today. But there is such a thing as having ears and yet not hearing. Sometimes a familiar truth comes to have immediate and vital significance. Death is as old as life, yet when death touches our own, it is a new experience. Sin is venerable but when we are gripped by temptation, it is a battle to be fought and won. So it is with the Good News of Eastertide. If we could only grasp its meaning for our world and for ourselves, all things would be made new. Selfishness would give way, the burden of sorrow and of despair would be lifted. Men would live as the children of God. Here then is *Good News*. The Lord is risen. He is risen indeed!

copal Church, as well as the deans of five theological seminaries and other leaders among the clergy and laity.*

*Episcopal Church signers included the Presiding Bishop, Bishops Barnwell of Georgia, Barton of Eastern Oregon, Bennett of Rhode Island, Brown of Southern Virginia, Clark of Utah, Cross of Spokane, Dandridge of Tennessee, Daniels of Montana, Dun of Washington, Fenner of Kansas, Gardner of New Jersey, Gilbert of New York, Goodwin of Virginia, Gravatt of Upper South Carolina, Heistand of Harrisburg, Heron, Suffragan of Massachusetts, Hobson of Southern Ohio, Ingle of Colorado, Jackson of Louisiana, Jones of West Texas, Keeler of Minnesota, Kirchhoffer of Indianapolis, Lewis of Nevada, Louttit, Suffragan of South Florida, Ludlow, Suffragan of Newark, McKinstry of Delaware, Mitchell of Arkansas, Nichols of Salina, Oldham of Albany, Peabody of Central New York, Remington, Suffragan of Pennsylvania, Rhea of Idaho, Roberts of South Dakota, Scarlett of Missouri, Stoney of New Mexico and Southwest Texas, Sturtevant of Fond du Lac, Van Dyck of Vermont, Walker of Atlanta, Walters of San Joaquin, White, retired Bishop of Springfield, Whittemore of Western Michigan; the Rev. Messrs. Richard H. Baker, Beverly M. Boyd, Robert L. Bull, Jr., Nelson M. Burroughs, John Warren Day, Robert W. Fay, A. Gordon Fowkes, Frank D. Gifford, William J. Gordon, Jr., H. Ralph Higgins, John S. Higgins, Louis M. Hirschson, Alden Drew Kelley, Glenn F. Lewis, William H. Marmion, Charles E. McAllister, Almon R. Pepper, Paul Roberts, Lawrence Rose, Gordon V. Smith, Sidney E. Sweet, Charles L. Taylor, Jr., Richard M. Trelease, Samuel E. West, Alexander C. Zabriskie: Dr. Walter H. Durfee, Sister Pattie, CWC, Miss Elizabeth McCracken, and Mrs. Theodore O. Wedel.

Conference Discusses Steps Toward European Recovery

The Conference on the Churches and the European Recovery Program, held in Washington, March 11th, by the Department of International Justice and Good-

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will of the Federal Council of Churches, had two main parts. First there was a session at the New York Avenue Presbyterian Church in which reports were made as to the ways in which constituent Churches of the Federal Council had informed and mobilized their members on the European Recovery Plan, with an off-the-record talk by a representative of the State Department.

The second part was a service in the evening at the Washington Cathedral, attended by President Truman and other dignitaries, at which Bishop Dun and Secretary of State George C. Marshall made brief addresses, and John Foster Dulles, delivered the main address of the evening, interpreting the American Tradition as one of world moral leadership based on Christian principles.

At the afternoon session, in which the Episcopal Church was represented by a substantial group from the Second Province, reports were given of action taken to acquaint members of the various communions with ERP, and to bring their influence to bear on senators and representatives. Mailings, meetings, telegrams, letters, and visits to Congressmen were reported, with a number of examples of their effect in changing an "anti" vote to a "pro."

The Rev. L. B. Henry of the diocese of New York pointed to the action of the House of Bishops of the Episcopal Church as the first official action on ERP taken by any religious body. He said that implementation of the bishops' resolution varied greatly from one diocese to another, but cited the diocese of New York, through the leadership of Bishop Gilbert, as one which had rallied its members to the support of the Marshall Plan.

In the discussions it was brought out that the plan was not directed *against* any nation, but rather "against hunger, poverty, desperation, and chaos." It includes no military features nor war supplies. Under it, the 16 participating nations will be sending goods to and receiving them from each other as well as from the United States. Much of the American portion will be sent directly from private industry in the United States to private enterprises overseas, with payments handled through the two governments.

The wishes of some of the delegates to take steps against the production of alcoholic beverages and tobacco were mentioned, but not urged.

Dr. Edwin E. Aubrey, chairman of the Department of International Justice and Goodwill, presided at the session, assisted by the Rev. Dr. Walter W. Van Kirk, executive secretary, and the Rev. Richard M. Fagley, co-secretary.

SECRETARY MARSHALL URGES "CALMNESS"

Washington Cathedral was crowded to the doors on the evening of March



AT WASHINGTON SERVICE: (Left to right) Bishop Stamm, the President, Bishop Dun, and Dean Suter after the service in support of ERP on March 11th.

11th, when the public service in behalf of the Churches and the European Recovery Program was held. The President and many other notables in Church and State were in the congregation. Bishop John S. Stamm of the Evangelical United Brethren Church presided, giving brief introductions to speakers, hymns, and other parts of the service, and leading the reading of Psalm 93. Bishop E. Bromley Oxnam read the lesson. The Very Rev. John W. Suter, dean of the cathedral, led the prayers, and Bishop Dun of Washington gave the blessing as well as a brief address emphasizing the relation of the subject of the evening to the holiness of God.

Mr. Dulles, in his address, traced the development of America under the impress of the Christian idea of the dignity and rights of man, and warned against the spiritual temptations of prosperity and power. He brought out the importance of the Churches' interest in ERP as not only a powerful pressure group to get it adopted, but as interpreting the plan as an act of human brotherhood with peace, not war, as its objective.

He concluded:

"We talk of making a European Recovery Plan. But let us also make it an American Recovery Plan. It can be that and it will be that if it evokes vision and sacrificial effort such as enabled our founders to make our nation great. . . . It behooves our generation to carry on the great American tradition and thereby preserve for our beloved nation the quality of moral grandeur."

Secretary Marshall, in his brief address, called for calmness in "an extremely serious situation." "Almost everything we do is misunderstood abroad," he said. "Our most generous motives are suspected, our good intentions are condemned and we, on our side, are apt to grow passionate or fearful, overzealous in our passions or failing in action because of our fears."

The secretary expressed his gratitude for the support of the Churches and Christian people, and referred to the fact that many had written to say that they were praying for him. "These messages have been of much comfort to me," he declared.

What should be done in the world situation "immediately and affirmatively," he said, was to get the European Recovery Program into operation as the means of building a united Europe.

WORLD COUNCIL

Advance Notes

When the Amsterdam Assembly opened next August, not only will key-note addresses and ground-laying presentations be made in the first two days, but the assembly will also see and hear some of the outstanding leaders of the ecumenical movement and those who have been in the heart of the development process of the World Council.

At the opening service in the New Church, the cathedral of Holland, on Sunday afternoon, August 22d, messag-

ill be heard from the Rev. D. T. Niles. ad from Dr. John R. Mott. Dr. Mott, obel Prize-winner, will make his 110th ip across the Atlantic to participate. rom the days when he organized the World's Student Christian Federation in 1895, Dr. Mott has given himself with andon to Christian world movements, hich have played such an important rt in bring the Churches to this stage ecumenical development.

Mr. Niles, of Ceylon, is one of the chairmen of the World Council Youth Department; he is an evangelist in that ountry and took prominent part in the adras Conference of 1938, and in the World Conferences of Christian Youth in Amsterdam, 1939, and Oslo, 1947.

The five presidents of the Provisional Committee of the World Council of Churches—Dr. Marc Boegner of France, the Archbishop of Canterbury, the Archbishop of Upsala, Sweden, the Archbishop of Thyateira now stationed in England, and Dr. Mott—will have art in this significant opening service. On the evening of the same day, the first plenary session will be held. Archbishop Eidem of Upsala, one of the six residents of the Oxford Conference on Life and Work, will preside. Speakers will be the Bishop of Chichester (Dr. Bell), Bishop Brilioth of Sweden, Dr. Boegner, and Dr. John A. Mackay, president of Princeton University. They will address themselves to the subject "How God has led us."

Before the assembly begins to discuss the study materials which have for so long been in preparation, another day will be given to plenary sessions. Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, will present the important report on "Policy," prepared by the Provisional Committee. Dr. Samuel McCrea Cavert, chairman of the Committee on Arrangements, will present the program of the assembly, with interpretations.

Two addresses by world-known Biblical scholars will highlight this second day. Dr. Karl Barth, professor of systematic theology at the University of Basle, will discuss the theme of the assembly, "Man's Disorder and God's Design." Dr. C. H. Dodd, professor of divinity at the University of Cambridge, will address himself to the subject of the Biblical basis of the issue which will be discussed at the assembly.

SOCIAL ACTION

Richmond Committee to Circulate Petitions on U.N.

The Most Rev. Henry St. George Tucker, former Presiding Bishop of the Church in the United States, is heading a committee of 25 citizens of Richmond,

Va., to urge the strengthening of the United Nations "before it is too late."

The committee announced that it will circulate petitions for citizens of Richmond to sign, calling on the President and Congress to empower the United Nations to enact, interpret, and enforce world law to prevent war. The petition read:

"The United Nations, which we all hoped would be able to prevent wars between nations, now appears to be inadequate for that purpose. The United States, to which most of the world looks for leadership, must take immediate steps to strengthen the United Nations before it is too late . . .

"We believe that if the United States initiated and supported such a policy with regard to the United Nations, the present confusing international situation would be clarified. Russia and her satellites would be faced with the decision of actively co-operating with other nations or standing alone against them.

"If Russia and her satellites chose the first course, the immediate crisis would be passed, and the United Nations would have more time in which to secure its position as a force for peace. If they chose the second, then at least the non-Communist nations could proceed unhampered in their efforts for a sound international organization which would defend peace-loving nations against aggression . . ."

In addition to Bishop Tucker, there are three Protestant ministers, the Roman Catholic Bishop of Richmond, and a rabbi on the committee. [RNS]

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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RELIGION IN ART

By DR. WALTER L. NATHAN

The Angel Rolling Away the Stone from the Sepulchre

William Blake

(English, 1757-1827)

HE who sees the infinite in all things sees God; he who sees the ratio only sees himself only."

With these words William Blake challenged any purely rational interpretation of a faith which celebrates its final triumph in the resurrection of Jesus Christ. Merging the finite and the infinite, His victory over death transcends the boundaries of the intellect. No human mind ever fathomed its mystery, and though He dwelt among His friends from Easter morning until Ascension Day, no human eye had seen Him rise from the dead.

Perhaps wisely therefore, early Christian art made no attempt to visualize the resurrection except in symbolical form. The three Marys' visit to the tomb, and the appearances of the risen Savior to His disciples, were considered adequate representations of the Easter miracle. Later, when liturgical drama had set the precedent, artists began to show Christ stepping bodily from the grave, the flag of victory in His hand. But when they tried to give an appearance of reality to what lies beyond the sphere of human experience their images remained earthbound and unconvincing.

William Blake stressed the need for creative imagination in our faith when he stated: "A poet, a painter, a musician, an architect: the man or woman who is not one of these is not a Christian." To him imagination was "the real and eternal world of 'which this vegetable universe is but a faint shadow.'"

The beauty and validity of Blake's resurrection picture is the fruit of his imaginative interpretation of life. It is valid not in the sense that this is how Christ rose—surely the artist never meant it to be taken literally—but valid like a musical composition, a variation on a theme of faith.

For the measured cadences of moving lines and the rhythms of forms and spaces translate the solemn silence into a deep and worshipful music. As the majestic angel rolls away the stone that closed the sepulchre there is a surging, swelling, expanding as if in taking a deep breath. Christ's reborn soul reaches onward in a body that has shed the heaviness of death, and darkness changes into the gate through which life proceeds, on all-powerful wings, to greater and greater heights, to eternity.

ENGLAND

Dom Martin Collett Dies

By Dom PATRICK DALTON, OSB

News has been received from England of the death of the Rt. Rev. Dom Martin Collett, OSB, Abbot of Pershore and Nashdom, on St. Gregory's Day, March 12th. He had been abbot from January, 1935, to January, 1948.

Before his ordination, the late abbot lectured in physics at the University of London. After his ordination to the priesthood, he served in Gloucestershire and London parishes, and was a chaplain in the British Army during the first World War. In 1921 Dom Martin made his life vows at Pershore Abbey, being professed under the Rt. Rev. Dom Denys Prideaux, who restored the Benedictine life to the Church of England.

After some years at the abbey, Dom Martin was sent to the mission in charge of the Benedictine Community at Accra, Gold Coast, West Africa. There he was appointed rector of the Training College for African Clergy. Dom Martin was a member of the Advisory Council on Religious Communities, which was responsible for issuing the *Directory of the Religious Life*. Many will remember his realistic approach to the problems involved in the cause for the reunion of Christendom — a cause dear to his heart.

It was during Dom Martin's abbacy that the first monks of St. Gregory's Priory, Three Rivers, Mich., received training at Nashdom Abbey. It had been his wish to visit the priory when it was first settled in Valparaiso, Ind., but the wartime restrictions of travel prevented his coming.

Since the outbreak of World War II, when the problems caused by evacuation and the enemy attacks on Britain, he had shown signs of physical fatigue and sickness. In 1947 his condition was such that an operation became necessary, and Dom Martin resigned the abbacy early this year. On February 6th, therefore, Dom Augustine Morris, OSB, was elected in his stead [L. C., March 21st].

Abbot Martin was buried in the monk's cemetery at Nashdom Abbey on St. Patrick's Day, March 17th. Both at the abbey and St. Gregory's Priory, the Office of the Dead with Requiem celebrations were sung.

ROMANIA

Patriarch Nicodim Dies

Patriarch Nicodim, head of the Romanian Orthodox Church, died in Bucharest at the age of 83. Long ailing, he recently received a visit from Premier Petru Groza, to whom he pledged the



THE RT. REV. DOM MARTIN COLLETT, OSB: This painting of the late Abbot of Pershore and Nashdom was done by Alan Barlow, an oblate of the Order; the photograph, by the Rev. Brother John Arthur, OSB. The portrait was accepted for last year's Royal Academy Exhibition.

full support of his Church to the new Romanian republic.

Patriarch Nicodim was elected to office after the death in 1939 of Dr. Miron Cristea, who had served as Prime Minister of Romania as well as spiritual leader of the country's 10,000,000 or more Orthodox believers.

Born in the peasant village of Neampzu in Moldavia, Nicodim studied at Jassy and later completed his theological studies at Kiev, Russia. For several years he was a monk in a Moldavian monastery, afterwards becoming vicar at Jassy and in 1910 Archbishop.

In 1907, Nicodim represented the Romanian Church at the Holy Synod of the Russian Orthodox Church held in Moscow.

Considered a liberal Churchman, but opposed to clergymen taking part in politics, Nicodim was widely known as a scholar and was the author of some 150 books on religion. Early in 1939 he compiled the first Romanian translation of the Bible. [RNS]

LIBERIA

Maaseteen Leprosy Colony to be Moved to New Site

Word has been received from Bishop Harris of Liberia, and Dr. Aage J. Christensen of St. Timothy's Hospital, Cape Mount, that the Liberian Government has given the mission a 500-acre land grant for the relocation of the lep-

colony from Maaseteen Island in Isherman's Lake near Cape Mount to more fertile lands and healthful climate 5 miles inland.

According to the communication received by the American Mission to Lepers, the colony will be situated near the mission compound at Mbaloma, 40 miles from Robertsport, and will have a patient capacity of 50. The new site will have good rice lands to enable patients to raise their own food.

Mr. Thomas Haines, a capable Liberian medical worker and administrator, who for a number of years has traveled by canoe from Cape Mount to the Maaseteen Island colony will continue his services to the patients at Mbaloma. He was scheduled to go to the new site in February with eight of the strongest patients from the colony to start clearing the bush and building the homes. While it is not expected that the moving of the colony can be completed during the present dry season, the year's end should find the whole condition of living for the patients markedly improved.

Dr. Christensen also reports that in December, 1947, the Liberian Government granted the colony an appropriation of \$1,500 and promised an annual appropriation for the work. The American Mission to Lepers provides an annual maintenance grant of \$2,000.

The colony was begun in 1936 at the initiative of Dr. Werner Junge of St. Timothy's, but in recent years has suffered as the result of its poor location on substandard land, wartime shortages of essential supplies, and reduced missionary personnel.

For a period of several months, until the arrival of Dr. Christensen in March, 1947, the colony was without the services of a doctor.

INDIA

Church of South India Moves to Widen Union

The first synod of the new Church of South India voted at the opening of five-day sessions in Madras, India, to extend invitations to other Churches of the area to negotiate during the year "with a view to a widening of the union."

The invitation, it was announced, will go to all Churches linked to Christian councils in India, and will be aimed especially at several Lutheran Churches of American and Scandinavian affiliation, and at Baptists who have shown some interest in joining the new Church.

Major business at the opening sessions was the election of officers, marking the end of the Church's interim government and the establishment of a permanent administration.

Elected Moderator was the Most Rev.

Michael Hollis, Bishop in Madras, who was appointed to serve not only during the first synod meeting, but also at the next convocation. Formerly of the Church of England, Hollis was a don at Oxford University, England, and later a missionary of the Society for the Propagation of the Gospel.

Another ex-Anglican was elected Deputy Moderator. He is the Rt. Rev. Chirakarottu K. Jacob, Indian-born Bishop in Central Travancore, who was formerly vice-principal of Bishop's College, Calcutta. Bishop Jacob is the only delegate thus far selected by the united Church to attend the assembly of the World Council of Churches at Amsterdam, Holland, next summer.

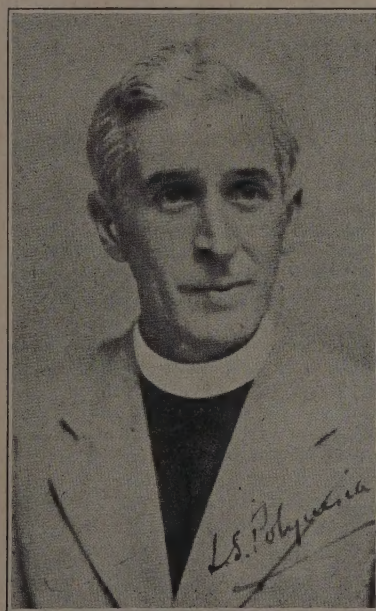
The Rev. John S. M. Hooper, a former British Methodist who headed the interim government for five years, was named secretary. For thirteen years, he had been secretary of the joint committee which brought about the Church union.

[RNS]

POLYNESIA

Bishop Kempthorne's Jubilee

The Rt. Rev. Leonard Stanley Kempthorne, Bishop in Polynesia, reached his 25th year in the episcopate on March 3d. Because the date occurred during Lent, the festivities are to be held after



BISHOP KEMPTHORNE: His 25 years constitute a South Pacific record.

Easter. The Most Rev. Campbell West West-Watson, Bishop of Christchurch and Archbishop of New Zealand, will attend the ceremonies.

Bishop Kempthorne was born in New

Zealand, where his father was vicar of the cathedral church of Nelson and arch-deacon of Waimea. The Bishop was ordained to the diaconate in England, but ordained to the priesthood in Western Equatorial Africa, where he was serving as a missionary. He served as chaplain to his cousin, the late Bishop of Lichfield, from 1916 to 1920, going then to the Federated Malay States. He was there for two years, when he was chosen to succeed Bishop Twitchell as Bishop of Polynesia.

The 25 years Bishop has spent in his see is a record for the South Pacific islands.

PANAMA CANAL ZONE

Ask Division of District

A resolution to petition the General Convention of 1949 for a division of the district of the Panama Canal Zone was introduced to the 28th convocation of the district, meeting at the Cathedral of St. Luke, Ancon, C. Z., February 23d. The reasons for the division, the resolution stated, are the greatly increased size of the jurisdiction, occasioned by the recent (January 21, 1947) addition of the Republics of Nicaragua and Costa Rica [L. C., February 16, 1947], and the strain of administration, which is now the duty of one man, the Rt. Rev. Reginald Heber Gooden, Bishop of the district.

In his address to the convention, Bishop Gooden urged the participation of his district in the Presiding Bishop's program of evangelism, and said:

"There are many in the Church who know very little about Christian doctrine. Some of them understand so little of it that they assume it to be irrelevant and unnecessary; and there are those who look with patronizing eyes upon the teachings of Christ and His Church as an archaic body of teaching that may have been good enough for St. Paul or even for their parents, but which is no longer able to stand in the light of modern knowledge. Others wish to learn more about the teaching of the Church and the significance of the Christian doctrine of God, man, and society. Then there are the un-Churched and the lapsed. It is the privilege and duty of the Christian layman to work with his priest and pastor in the effort to bring such persons into closer relationship with God through Christ, and nearer fellowship with those who believe."

The Rev. Frank L. Titus attended the sessions of the convention, and brought the greetings of the Presiding Bishop and the vice-president of the National Council, Bishop Bentley.

COMING EVENTS

April

5. Consecration of Philippine Independent bishops, Manila, P. I.

Two Arctic Easters

By the Rev. George Nicholson

¶ In the fall of 1943, Fr. Nicholson, stricken with tuberculosis, was flown from the Anglican mission station of Fort Chimo, Ungava, to Toronto. This trip marked the end of thirteen years' service in the diocese of the Arctic of the Church of England in Canada. This gallant missionary is the most travelled Anglican Arctic priest of recent times, having served Eskimo and Indian congregations from the easternmost to the westernmost sections of his diocese. After three years in Ontario sanatoria and hospitals, he has now been deemed unfit for further service in the north. At present, Fr. Nicholson is living in one room in Toronto, while his wife, who served with him in the Arctic, earns their support as a hospital nurse.

I. IN THE IGLOO OF TOOLUAKJUAK (Baffin Land, 1932)

THERE are no "Easter Parades" in the Arctic; no new gay feminine clothes; no saucy hats; no beautiful Gothic buildings decked with flowers, up there in the lonely Eskimo communities in the "land of the long cold." But there is worship and devotion, piety, and concentration upon the word of the Living God that warms the heart of the travel-weary missionary. And on every hand there is abundant evidence that the sacrifice and toil of the men of God of yesteryear has borne rich fruit.

In 1932, at Eastertide, I crossed the trail of a former Arctic traveller, the Rev. E. J. Peck, "the Apostle to the Eskimos," whose story begins in 1894. He was small in stature but great in faith. No doubt his courage and determination were partly the result of his training in the Royal Navy, for he had enlisted as a boy and served his time.

Other missionaries had recently been to Blackhead Island, Baffin Land, center of the whaling industry, but after spending one summer there they departed, reporting to headquarters that the character and conduct of the whaling crews was such that work amongst them and the Eskimos of the area was "not promising." And so, in 1894, came Fr. Peck, a man with a different belief.

TOOLUAKJUAK

Whalers and Eskimos alike accepted this little man. They listened when he preached, and one of his first converts was Tooluakjuak, a young man, a leading hunter, and a converted *Angnakok* (medicine man) of power and influence. With the passing years Tooluakjuak increased in wisdom and became a Chris-



RNS.
ESKIMO SERVICE: The Rev. Thomas Umaok, the only ordained Eskimo in Canada, conducts a service for his people in an igloo in Tuktoyootok, Canada.

tian catechist — without pay — earning the respect and admiration not only of his own people but of all White men who knew him.

Tooluakjuak was an aging man when I first met him in Baffin Land in 1932, but his quiet happy voice and bright, alive face testified to that life within which is everlasting and is the gift of God alone.

I reached his camp in the dusk of Easter Eve by dogteam, and after the usual warm greetings and generous hospitality so typical of the Eskimos, we settled down to an evening of preparing our hearts for Easter Day, the services being according to the rite of the Church of England in Canada, the Prayer Book being printed in syllabic characters.

I am but a beginner in the Eskimo language. With patience and skill Tooluakjuak guided me in the choice of words and phrases. The people gathered, and after service did not leave us, but sat on, listening as we two explored the New Testament, also printed in syllabics, culling treasure to be dispensed on the morrow. We knew we must make the most of the occasion, for visits of missionaries to these camps are possible scarcely once in the year. Though all tomorrow's congregation were present, greedily absorbing our preparation for the Easter message, we knew quite well

that it would be received next day just as if no word of it had been previously heard. How hungry they are for Christianity!

Easter morning came, and the people gathered — every living soul in the camp. It was a gathering of the faithful indeed! The naked flames, two feet long and three inches high, of the blubber lamps gave warmth and a soft yellow light to Tooluakjuak's igloo, crowded to bursting point with eager men, women, and children, huddled on the floor. I sat on a small box in the center, just able to stand and sit as occasion demanded — and no more — with Tooluakjuak close as a Siamese twin.

There was no room for kneeling. Within a few minutes the warmth of lamps and bodies drove the men to strip to the waist and use discarded clothing for cushions. As the service proceeded, babies, hidden in the hoods of their mothers' caribou-skin attigis, made their presence known; to hush their cries the mothers whipped them out of the hoods, quite naked, bared their own breasts and nursed the infants with no thought of embarrassment on anyone's part.

ALL PRESENT

None were missing. Three old people, unable to walk, had been wrapped in blankets and hauled on sledges to the

church. Everyone had a Prayer Book and New Testament. Everyone, even the children, joined in the congregational parts of the service. I stood to read the Scripture, but could not proceed until I had found the page and place in their own books. When the last one was ready, we went up a little concerted sigh of contentment, and as I slowly read I could see chubby fingers, perhaps not so clean, diligently following word by word across the pages of the books.

Sermon-time would have thrilled the heart of many a pastor in more civilized surroundings. Pencils and slips of paper were produced from the cotton bags in which all carried their precious devotional books. Every Scripture reference in the sermon was laboriously rechecked! I have seen these slips of paper used with the same purpose, the Scriptures read and read by Eskimos when stormbound at the floe edge on seal-hunting expeditions, and when on the trail with Baffin Land Eskimos. There in our crowded, stifling, gloo-church, however, everyone must not only write down the references but also find each place in the New Testament, and we must all read the Scriptures together.

No wonder the service took from two to three hours! But what an impact Christians of civilized communities could make upon the life of their countries if for the same reason services were so long, instead of the usual rushed hour-and-a-quarter and home to lunch!

Eskimos are patient people. Just as they will spend long hours hunting seals and caribou for food in deep concentration on the task in hand, so they spend hours in seeking God in "church." They will do nothing by halves.

Perhaps more privileged members of Christ's Body, could they have listened on that service, might have mused on its limitations, both from the point of view of the missionary's lack of language and the Eskimo catechist's lack in training and teaching. For many years Toonakjuak had glimpsed a missionary only once a year, and then only for two days each time. But as one listened to him, and looked at the eager shining faces of his hearers, and thought of the lives of many of the Baffin Land Eskimos, one remembered with a thrill "But the word of God is not bound. . . ."

II. IN THE "BOMPAS COUNTRY" (Aklavik, 1938)

It began in 1870. He was a tall, bearded man, lithe and physically strong, or he could not that year have "exceeded 4,000 miles either by canoe or snowshoe, distances which had never been attempted by anyone previously." But he was gentle and kind of nature, so kindly toward all living things that he could not willingly kill even a mosquito. He was the first missionary to reach the Eskimos of Canada's Western Arctic Coast.

In the summer of 1870 this man, the Rev. W. C. Bompas, later Bishop of Athabasca and subsequently of the Yukon, visited the Eskimos at Kittigazuit, on the Arctic Coast eastward from the Mackenzie River Delta. He was a lone White man, travelling with a group of Eskimos in their boat.

A storm blew up, for which the Eskimos, still pagan, blamed the White man's presence. They decided they must kill him.

The chief had been attracted by Bompas' spirit and fearlessness. Dreams, to



RNS.
BIBLE READING: *An Eskimo father and his children explore the Scriptures.*

the pagan Eskimos, were actual experiences. The chief, seeking to safeguard Bompas, told his companions he had had a dream, in which he had been to the White men's trading store and the traders had asked if Bompas were safe, saying "if any harm comes to him among your people we shall come with our guns and kill you all." So Bompas was spared to continue his work, and he and his successors (such illustrious Anglican pioneers as Stringer, Whittaker, and Fry) faithfully laid strong foundations, to which Kipling's words might well apply — "But their works live after them, great beyond their knowing."

Before Eastertide, 1938, I had moved about 2,000 miles as the crow flies, westward, but still in the Anglican diocese of the Arctic, and had been in charge of the Church of England mission at Aklavik since 1935, in the center of the "Bompas country."

Today Aklavik is the metropolis of the western Arctic, with post office, government radio station, Royal Canadian Mounted Police barracks, trading stores, two hotels, and some 200 permanent residents.

Famous explorers, when referring to their contacts with missionaries in the Arctic, have stressed the fact that the missionaries have taught the natives at

least two "new commandments": "Thou shalt eat with thy knife and fork," and "Thou shalt not work on Sundays." No doubt the latter has caused the explorers some inconvenience, but the other side of the picture is rarely stressed in their writings.

If the Eskimos of the Mackenzie River Delta can converse with White people in English; if they can read and write English; if they can appreciate the needs of White people, and live more on their level than heretofore — all to the greater convenience of White people, including explorers; if they are now benefiting from medical aid and hygienic training; and not least, if their welfare is in some measure safeguarded from encroaching "civilization" (of which the explorers have deposited their quota), it should be remembered that if not wholly, then very largely, this is due to missionaries.

This is in some measure appreciated by many who live more or less permanently at Aklavik, and such appreciation is often shown by attendance at church. Hence, at the 7 o'clock celebration of Holy Communion that 1938 Easter morning, were to be seen "Mounties" in their scarlet uniform jackets, traders in their "Sunday best," wives in dainty dresses, as well as the mission staff.

A celebration at 8 AM in the hospital chapel for the sick followed, and bedside communions were given. At 9:30 AM came the children's service in the cathedral, to which all children from the residential school paraded in their neat uniforms.

At 11 AM Holy Communion was celebrated in the Takhud tongue for the Loucheaux Indians, and at 12 noon in the Eskimo language. Indians and Eskimos came from far and near by dog team for their Easter services, and the cathedral was crowded to overflowing at each service, for episcopal visitations had been frequent in the region and over the years many natives had been Confirmed.

Native sidesmen distributed Prayer Books, and took up the people's offerings in the form of muskrat skins, later to be turned into the trade store for credit. All procedure was after the manner of a well-ordered Church life.

In the afternoon there was a Church school service for the children of the settlement and residential school, and at 7 PM an "open" service in English, at which a choir of 24 children led the singing of responses, canticles, psalms, and hymns — Sung Evensong, for the first time! An advance indeed, the well-ordered services of this busy day, when looking back to Bompas' first experience in that area, and a cause for great thanksgiving to Almighty God that missionaries like Bompas had carried on despite such difficulties as a thirty-year wait before they made their first converts among the western Arctic Eskimos.

The Gospel of Easter

THE joy of Easter seems almost out of place in today's world. As Christians celebrate the Resurrection of their Lord, they must also face the resurrection of aggressive tyranny as Russia tries to extend its sway over the whole continent of Europe. In its Easter rejoicing the Church is like the elf-maiden in the old fairy tale, who wept when told that a baby was born and burst out laughing at a funeral.

And yet, it is a characteristic of true Christian insight to be happy when the world around is sorrowful, and sometimes to be sad when the world is gay. As the elf-maiden knew that the baby would grow up to become a thief and that the dead man was entering joyfully into paradise, the Christian knows that worldly events are part of a divine pattern extending horizontally into the future and vertically into heaven. If America were proud, powerful, and selfish in luxurious isolation from the problems of Europe, or if it sold out other nations in the interest of appeasement, then the Christian would have real cause for gloom and fear. But if our nation is making sacrifices and taking risks for the sake of freedom and justice everywhere in the world, there is no need for either fear or gloom.

The human race is a fallen race. Its motives are never absolutely pure until God intervenes to purify them: The prodigal son came home merely looking for a better standard of living until his father ran to meet him and created a response of repentant love to the outpouring of forgiving love. Similarly, as our nation embarks on a policy of self-defense through defending others, a large measure of the grace of God will be required to turn it into an act measurable by the standard of Christian holiness. Yet we may hope that, like the prodigal son, our nation has "come to itself" to the extent of realizing the interdependence of mankind and determining to accept the consequences.

In supporting the steps our government is taking, Christians are not proclaiming what might be called a "holy cold war." The day is long past, we trust, when force or the threat of force by men, however well-intentioned, could lay claim to absolute righteousness. We do not identify our will with the will of God, either as individuals or as a nation. But we are not hesitant to act vigorously on the basis of what we believe to be right, asking God to guide our wills, purify them, and, if need be, overrule them.

Christians have a very heavy responsibility on the interior front against Communism. If we really believed and acted on the doctrine of human equality, ignoring a man's race or the color of his skin just as we ignore the color of his eyes, the Communist movement in the United States would overnight lose 50%

of its adherents. If we really believed and acted upon the teachings of Christ and the prophets on social justice, there would not be enough Communists left to overcrowd a telephone booth. Communism is a visitation upon the rulers of the world for their sin, just as Assyria and Babylon were declared by the Old Testament prophets to be the scourge of God for the sins of Israel and Judah. And it is still true that the only sure defense against our enemies is that we see first the Kingdom of God and His righteousness.

That statement is so easy to make — but so impossibly difficult to fulfill. Even the earnest churchgoer finds himself repeatedly failing to put the Kingdom of God first in his thoughts and actions; what of the nominal Churchman, and of those who belong to no Church and seldom think of God at all? If the salvation of the world depended on the merits and efforts of human beings, there would be little ground for hope.

BUT the good news of Easter is that God has provided a means to rescue man from his predicament. Through Jesus Christ, He has reached out to turn our weakness into strength, our doubt into faith, our selfishness into love, our fear into courage, our defeat into victory. This new life begins with a new birth — our baptism. And, though at every step of the way the weakness of our fallen nature remains to tempt us, and sometimes to entrap us, through confirmation and communion and penance and other means of grace, He is always at hand with healing for our wounds and food for our growth.

The Christian religion is a religion of miracles. As Jesus Himself described it, "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and [greatest miracle of all!] the poor have the gospel preached to them." A miracle is not a supernatural event, but an event in the natural world brought about by supernatural means. The distinction is important in times like these, for men are tempted to feel that the world must be given up for lost, and hope placed only in heaven. If Christ had not risen again, but merely appeared to His disciples in spiritual experiences, His Church would still be able to believe in the atonement and in eternal life; but the disciples would have had good ground for believing that the world itself was given over to the power of evil and destruction. However, the Christian hope rests on a different basis: Christ did rise again. He does rule over the world of nature and mankind. The whole of the creation is subject to Him, and His Church is not a raiding party in the territory of the enemy but a conquering army.

pent on liberating all mankind from the forces of sin, Satan, and death.

The triumph of the Kingdom of God will not come through guns and bombs and battleships. It will be a miracle, an event in the natural world brought about by supernatural means. Yet, if worldly armies cannot establish the Kingdom, neither can they defeat it. No matter how vast an assembly of power is dedicated to the enslavement of mankind, the Christian need not fear for a moment that it can succeed. For just as Easter followed the first Good Friday, the power of God and His purpose for the world's salvation are irresistible.

God has chosen to act through us — the men and women of His Church — in setting His Kingdom upon earth. It is only our own failure that could hinder His cause. But we have His promise that the gates of hell shall not prevail against us. Let us go forward without fear to give sight to the blind, strength to the lame, health to the leper, hearing to the deaf, life to the dead, and the good news of abundant riches to the poor.

Religious Liberty and the Constitution

IT IS high time for us to re-appraise the situation in regard to religious liberty in this country, especially in relation to our public education.

Just as the enemies of the democratic way of life are misusing our civil liberties to undermine our American heritage of freedom, so the enemies of the Christian way of life are taking advantage of our religious liberty to undermine the spiritual faith on which our nation was firmly founded. The name of religious freedom is too often invoked to cloak increasingly bold attacks upon religion — attacks that should be resented alike by all who treasure spiritual values.

A warning signal is the Supreme Court decision ruling unconstitutional the system of released time religious education in Champaign, Ill., on the ground that it violates the first and fourteenth amendments to the Constitution. In his dissenting opinion, Mr. Justice Reed observed that this precedent might knock out systems operating successfully in many states, which have some sort of "released time" for weekday religious education.

This decision, taken in conjunction with the earlier ruling in the New Jersey school bus case, makes it apparent that the whole question of the relationship between Church and State in America needs re-thinking, on the highest levels. The fathers of the Constitution, and those who fostered our treasured Bill of Rights, were God-fearing men, whose concern was to defend religion, not to attack it. They wisely required the separation of Church and State, and forbade Congress to make any law respecting an establishment of religion; but nothing in the record indicates that they were trying to ban all mention of religion in the public schools. To do so is to rule out a vast and vital area

of human experience; it is as intolerant and narrow-minded as was the ban on experimental science in the Dark Ages.

We need not less but more religion in our public school systems. How can history be properly taught without taking into consideration the important part that religious motives have played in every era? How can literature be taught without reference to the books of Holy Scripture, the greatest works of literature in the world? How can science even be properly taught apart from any consideration of ultimate values, which are essentially religious?

And what can we expect of a public school system that divorces knowledge from morals, education from ethics, learning from life? Wherein is our practice better, in this respect, than that of Soviet Russia, in which religion is permitted, but relegated to the status of an eccentric private opinion? How can it do other than foster a godless generation?

It is time to reëxamine our laws and practices in the United States respecting the relations of Church and State. The separation of these in law must be preserved, and neither should be allowed to encroach upon the other. But the divorce of religion from life is not a corollary of the separation of Church and State. It is neither good ethics nor good politics when the name of religious freedom is invoked to forbid the reading of a passage from the Bible in the public schools, while study of materialistic philosophies is freely permitted. To carry things to such an extreme is to confuse freedom of religion with freedom from religion.

If the Constitution, in its effort to protect and defend religious freedom, lends itself to an interpretation that fosters such confusion, then perhaps it is time to consider a new amendment to make explicit the concept of free religion in a free nation, which was the underlying motive of our forefathers who sponsored the original Bill of Rights. Otherwise we may find, too late, that the only religion that is fully constitutional is that of atheistic materialism — the exact opposite of the faith of Christians and of every other God-centered religious system.

Revive the Draft?

NOBODY wants the draft. But the President's address to Congress on St. Patrick's Day, in which he called for the renewal of selective service, as well as the enactment of universal military training and the swift passage of the European Recovery Program, was a realistic one. America is in danger, and the ideals for which she stands are jeopardized; if we are to defend our liberties and keep our friends in Europe and China from being swallowed up behind the iron curtain, America must be strong.

Nobody wants the draft. But under a program of voluntary recruiting our army, navy, and air forces have dwindled to the point of ineffectiveness. We have

barely enough replacements to maintain our armies of occupation in Europe and in Japan. The army has only two under-strength divisions ready for action, the Marine Corps two more. The navy is hard put to it to man the ships she has in service. The air force is considerably under strength. Yet, as Secretary Marshall pointed out in his address last week at the University of California, we are engaged, whether we like it or not, in "a world-wide struggle between freedom and tyranny" — and the Soviet tyranny has already swallowed up more countries than did the Nazi tyranny in the days before World War II.

Nobody wants the draft. But the opponents of universal training have kept that project pigeon-holed for two years, so that now selective service remains the only way to build up our armed forces quickly to the strength that they must be, if this country is to carry out the foreign policy to which we are committed. If universal training had been adopted when it was first proposed, our armed forces would not be in such a precarious position today, and the draft would be unnecessary. Let the senators, congressmen, clergymen, and educators who have thus far prevented universal training from even coming to a vote in Congress ponder that fact.

Nobody wants the draft. But what is the alternative? A nation, like a bridge player, must lead from strength, not weakness. We are talking big to Russia; but Russia knows that today we do not have the force to back up what we say. The result is the swallowing up of one country after another, while we stand helplessly by.

Nobody wants the draft. But the events of the past few years, and especially those of the past few months, have shown conclusively that military weakness is an invitation to aggression. It is no part of the Christian faith to stand by and do nothing while our neighbor is being attacked. And who is our neighbor? The scriptures have something to say about that. Of how many nations can it be truly said today that they have fallen among thieves?

Nobody wants the draft. But if the draft is required as a means to stop the aggression that has brought the world to the brink of disaster, we must face that fact squarely and act accordingly.

Palestine — Reversal of Policy

WE CONFESS to some relief at the reversal of our government's policy in regard to the proposed partition of Palestine. We have never believed that partition of a country was a solution for its political ills, whether in India or Korea or in the Holy Land. And, as we have pointed out editorially before, the Palestine partition proposals seemed to us to be particularly unrealistic.

The fact is, however, that our government has succeeded, by its vacillating policy, in alienating both the Jews and the Arabs, and in posing a genuine dilem-

HOLY COMMUNION

HE comes so far —
From heights above —
To greet us here:
So great His love!

He stoops so low;
The King of kings.
The bread and wine
Are carnal things.

He gives us here —
Not bread and wine —
His very Flesh,
And Life divine.

He comes; He stoops:
I will prepare,
For it is meet
I should be there.

All praise to Thee,
Thou gracious Host:
Father, and son,
And Holy Ghost.

SISTER PRISCA, C.S.M.

ma for the United Nations. It was on the urging of this country that the UN General Assembly voted for partition, and the UN can scarcely be expected to go ahead with the project now that the United States has dropped it. We cannot be too surprised if we are accused of bad faith in thus reversing our action in the middle of a delicate situation.

We feel that the initial big mistake was made when we sponsored partition before the General Assembly. It was apparent then that such a policy could be carried out only by military force, and we have never been prepared to back up our recommendations with that force, which the UN itself does not possess. The result has been the inflaming of passions in the Middle East to the point of open warfare.

Now there is a new danger in our new policy. Russia has consistently favored partition, and the General Assembly is on record in favor of it. What if Russia in the Security Council vetoes our effort to have the matter reconsidered? And what if Russia decides to send troops to the Holy Land, ostensibly to enforce the decision of the United Nations? What would be our policy in that event? And would we find ourselves aligned not only against Soviet Russia but against the United Nations? Our Moscow friends are very adept at exploiting such a situation!

One thing is clear. Both the Jews and the Arabs have become pawns in the world-wide game of power politics. Their interests will not be the determining factors in the final outcome. It is to our shame that the American government is so largely responsible for that sorry fact.

Unfailing Faith

By the Rt. Rev. Thomas Jenkins, D.D.

Retired Bishop of Nevada

A MOTHER once came to her parish priest with her two boys who had been instructed for Confirmation with the request that she be confirmed with her sons. But she informed the priest that since she did not believe in immortality, he might not grant her request.

In the following conversation the pastor asked whether she believed in tomorrow and the day after. With surprise at such a question should be asked, she promptly admitted that, of course, she did. "Then you believe in immortality," the priest assured her, "because immortality means a continuing of life into tomorrow and the other days that follow." "Is it all as simple as that?" she asked. She was confirmed with her boys and bore her witness well to her newly found understanding of life.

Before her preparation was over, however, she had learned that death is not a crucible in which one is changed into being someone or thing else. It is rather a gateway into another room where one finds himself to be the same person on both sides, albeit in changed environment on the inside—the same person five minutes after death as five minutes before, as Canon Liddon once said in one of his famous St. Paul's sermons.

Too many people still cling to the false notion that death in some way makes them over. Perhaps they were caught in the stream of such doctrine as: "I want to be an Angel, and with the Angels stand, a crown upon my forehead, and a harp within my hand." Or, "A minute's time, a moment's space, removes me to your heavenly place, or shuts me up in hell."

The Church should not ignore the fact that such puerile teaching is being propagated by the many mushroom sects which are now springing up all over the country, especially in rural regions and the fringes of large towns, which we neglect.

The resurrection of our Lord does mean, of course, that there is a life beyond this brief earthly experience. St. Paul was sure that Jesus Christ who had put down death brought life and immortality into the light. And the Indian whose dog and instruments of the chase were buried with him was no less certain that life continues in the beyond. "Lo, the poor Indian, who thinks himself admitted to yon equal sky. His faithful dog shall bear him company."

But Easter means far more than continuity of existence; else St. Paul's fervent aspiration is only a vain breath: "That I may know Him and the power

of His resurrection." That power was that of the Lord's very own life, the life that became the light of men, that men might become the light of the world. It was by this light that the early Christians saw their way through the darkness of the time; it was by this power, released from the empty tomb, that they went forth to turn the world upside down. With such faith and conviction Peter and John stood fearlessly before their persecutors in Jerusalem, declaring that they could not but speak the things which they had seen and heard.

If in our time there seems no need to defend by historical evidence the empty tomb it is not because the multitude believe. They act as though it made no difference. In fact, millions of them do not know what you are talking about when you mention the resurrection; and they certainly do not know that the Bible contains anything about it. A case in point is afforded by remarks once made to a priest after having read St. Paul at a burial service: "Say, preacher, that was a grand speech you made about rising from the dead."

A Princeton professor said once at a Catholic Congress: "When you take from anything that which makes it something, what you have left is nothing." That is what the resurrection is—something that makes life meaningful and real, without which what we call earthly life is irrational hope. "If in this life only we have hope we are of all men the most to be pitied."

To many among us Easter may mean nothing more than new clothes, eating and rolling eggs, bunny rabbits, and a parade to Church or elsewhere to show what we wear. And to too many Church-folk it will only bring to end their few self-denials and feeble discipline, freeing them to return to the old ways swept a bit clean but unclaimed for richer service in a world so sadly in need.

Suicide which is not uncommon today is a sure sign of a decadence or an absence of faith that God reigns, that Easter has eternal value, that life has meaningful purpose and that purposeful living involves a cross. The writer has never heard of a faithful Christian taking his own life while in a sound mind.

Life in these times of confusion and discord requires something more than an outward show of observance. As in the time of Isaiah, so today: "If one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens." "And they shall look unto the earth, and behold trouble and darkness, dimness of anguish, and they shall be

driven to darkness." "Behold darkness shall cover the earth and gross darkness the people."

In such times, and such a time is ours today, men take counsel of their fears instead of their faith. And faith is the urgency of the hour, faith in God. "God reigneth, be the earth never so unquiet."

The need is to bring God back from the hazy circumference of life to the center—His rightful place. Whether we will or not, His purpose will ultimately prevail. In the words of an Easter-tide Collect: He alone can "order the unruly wills and affections of sinful men." And it should be the prayer of every Churchman that we may love the things which He commands and desire that which He promises.

To the Church was given the command to make disciples of all the nations, and the endeavor to do this would seem to be the condition of his abiding and sustaining presence. If it is true that upon the Church "the ends of the world are come," how far and how much, we may well ask, are we responsible for the chaos of the present hour?

God is giving us another opportunity. It has been His way in the historical process to make new starts. Whether we heed the occasion or not depends upon whether we love him above all things that we may obtain his promises: whether, being risen with Christ, we set our affections on imperishable values and pursue that way of life which is according to His will. "The nation and kingdom that will not serve him shall perish." But if we arise and let our light shine, the glory of the Lord shall rise upon us.

The early Christians met the liability of a pagan world, not with a supporting constituency and an ample treasury, but with a vigorous and unfailing faith in the promise of the risen Christ.

The Lord is risen indeed! Had He not risen there might have come into being a Hebrew sect of hero-worshippers, but certainly not a Catholic religion. Everything in Christian theology and life turns upon the event of Easter Day. Because he kept His promise the event of the Third Day became the keystone of the arch of the Christian Faith and the creative inspiration of a dull-witted band of apostles and disciples. And as at the outset of his earthly ministry Jesus announced as the first plank of his platform that of preaching the gospel, so at its close He charged those he had endeavored to train to carry on, to Go-spell out to the larger world the sacred and imperishable truth of eternal salvation. And He still speaks!

Celestial Fire

VIII. Go Tell

By Richardson Wright

Editor of *House and Garden*

WITHOUT counting its cost, Mary Magdalene brought the precious box for our Lord's anointing and for Him alone. A sinner, she paid rich tribute to the Friend of Sinners. Wherever His gospel was preached, He promised, she would be held an example. For He knew that she would pay Him even greater tribute—stand at the foot of His Cross, come early with costly spices to His tomb, search for Him disconsolately through the early morning mists.

The scene of recognition is vivid. He called to her by name, "Mary." She recognized Him, crying "Rabboni," and rushed forward to embrace Him. He forbade her—"Touch me not."

A poor return for such devotion? No. At that point, much more important than any gesture of personal feeling was that she should go tell His disciples He had risen and would ascend to God, His Father and theirs. He was urgent: Go tell.

SETTING SOULS AFIRE

The crowning purpose of the spiritual life in this world is that, having received the Celestial Fire, we can become glowing witnesses to the risen Christ and can set other souls afire. This is the essence of evangelism.

The proof of having attained any merit whatsoever lies in our willingness to drop what we are doing—our jobs, our games, even our prayers and most ardent worship—and go out to serve God in our fellow men.

"Go tell," is the charge issued to every member of the Church, to every man and woman and child who accepts Jesus Christ as Lord and God. None of us is exempt from working for the Family. Ours is the responsibility to make it a larger and closer-knit Family. In Confirmation we were ordained to that lay priesthood, to that "secular form of sanctity."

We are never going to accept this fact and responsibility unless it is taught us; taught, explained, thoroughly and persistently. We desperately need a revival of the sense of vocation as Christians and Churchmen. We must be ready, sooner or later, to open our ledgers and show what we have accomplished with our talents. Sooner or later, we shall have to answer the question, "What have you done for Me?"

"Some apostles and some prophets and some evangelists and some pastors and

teachers"—each of us, according to his or her capacity, is called by God to work for His Family.

It is not for us to say what service the dear God welcomes most—those working for His Family prominently in the world or those pursuing obscure jobs—but we gather that He judges it by its quality. We do know that to each He grants His peace and joy. Grants them strength they never knew they had. Grants them a capacity for sacrifice, for inside growing like unto Him, for patience, for fearlessness, for living life to the full, they never dreamed would be theirs.

We know that the Holy Spirit is working in us when we are ready for any work He directs us to do. For many years we may not hear His voice distinctly. Then, when least expected, it comes in unmistakable utterance. Hitherto we have, as it were, only warmed our hands at the Celestial Fire; now it consumes us. "Do with me, Lord, as Thou wilt."

Some laymen are able to give a great share of their time to His work; others only through the cracks of busy lives. But gradually, as we are drawn into that work, the cracks widen. Commitments we thought to be so pressing cease to harry us. Interests which held us so enthralled—perfectly innocent interests—lose their appeal. Things we once thought so essential to living we can walk away from, as though we had never known them. While none of us can ever claim "I am wholly Thine," we find ourselves making those clean-cut decisions which approach the state of total surrender. We place our lives in His hands.

TRAINING FOR THE WORK

Too many aspiring souls want to fly before God gives them wings. Even after she had attained such spiritual perfection as few souls reach, St. Teresa of Avila was still praying, "May it please His Majesty to give me grace so that I may not always remain a beginner."

We all must serve an apprenticeship, adults and teen-agers alike. It is more than just being kind and thinking nice thoughts. We have to avail ourselves of every advantage God offers us through His Family—prayer, worship, the sacraments. We must know the Christ of the Bible on whom our creeds are founded, the Christ of history who guides His Church, and Christ as an abiding Presence in our lives, which gives authenticity to any witness we bear. Without these we

are not apt to be of much service to Him, nor will we continue that service long.

If we are to be "yoke-fellows," as St. Paul calls his disciples, we have to know something about the yoke, how to wear it most effectively and what it is that makes it light. If we are to be witnesses for Christ, we must realize the advantage of His Presence in our lives—that we can link it to our exterior works.

Many things will crop up to test the sincerity and validity of our endeavors. We must so believe, live, pray, worship, work, and sacrifice that like Asa who faced the host of a thousand enemies, we can say, "In Thy Name we go against the multitude."

WAYS OF WITNESSING

As in all practice of religion, we start witnessing for Jesus Christ where we are and with what we have. Three spheres lie close at hand:

(1) The closest field of witness is the home. Say Grace at table and family prayers. Long the customs of our forebears, who lived more difficult, more arduous, more sacrificing lives than many of us will ever be called on to live, these two simple customs bound the home life together and gave it strength. They also read the Bible and discussed it.

We witness for Christ at home also, when we thank Him for His blessings instead of grumbling at our frustrations and lacks; when we refuse to be drawn into acrimonious conversation and backchat; when we stop criticizing others. How vivid the memories of a grandfather thundering from the head of the table, "If you can't say anything good about her, don't say anything."

(2) The second field of witnessing is in the activities of God's Family. Some assume definite obligations to teach, sing, greet, canvass, administer, confer. There are also those to whom the practice of religion in Church spreads over all the days of the week. Often these may be very humble, unread and unlettered men and women. Schooled by the Holy Spirit, their lives are lightened by His Celestial Fire. Give any parish the nucleus of a dozen such souls wholly devoted to our Lord in close intimacy, submitting to the Church's discipline and satisfied with the peace and joy the Lord grants them, and you have a potential dynamo of the spiritual life that can spur into action untold other souls.

(3) Our third field of witnessing is in the world through our jobs. Let us

note a wise observer on this point: "The pastoral aim of the Church, for which all its members share responsibility, is to find out Christian men and women, trained and equipped in the secular world, to support them in difficulty and temptation, to guide them in discouragement, to help them see and obey the will of God, not only in personal integrity, but in the actual jobs they are doing in the market place, the factory, and the council chamber."

If it is to be faithful to its divine calling, the Church and we laymen representing it must show, never counting the cost, that sound Christian sociology can issue only from sound Christian theology; that by the Incarnation, God did identify Himself with the fate of His creation. We must demonstrate by this, by the sacraments and through the Word faithfully preached; that the individual ceases being merely a cog in an economic machine, that he achieves significance and dignity; his man-made things and the earthly things about him are endowed with heavenly potentialities by a power that transcends human power.

To teach a disillusioned, uprooted world that the only place to seek our sanctions, inspiration, and momentum is

a source beyond the horizon of this material world—surely that is the prophetic mission of every layman.

We need men and women who believe that the Christian religion essentially involves social righteousness, that personal sanctity and social rejuvenation do go hand in hand. That one of the most urgent challenges to the Church today is to raise the natural to the supernatural and to reclaim the secular order of work and business for the Kingdom of God.

We need men and women who value their Church enough to support it and to support it well; who know that one of the functions for which the good God gave us hands is to dig into our own pockets.

We need men and women who know that the faith of the Church applies to the whole man, at any time, everywhere. That it applies not just to some special kind of man, but to every man, and is for the redemption of every man, his co-operation with grace, his response to the Divine Call as a free moral agent.

We need men and women who hold it their responsibility to help redeem their fellow men unto God, a body of evangelists, working together in a deep acceptance of faith and practice, in an

Apostolate, who share the Fellowship of the Holy Spirit.

We need men and women with iron in their souls, willing to undertake a rule of life, prayer and worship, involving all the sacraments, working inside the Church and outside it, to galvanize the slothful and heedless, to hold up weak hands, to arouse the indifferent, that they may come to a knowledge, however dark and distorted it may be, of God their Maker.

We need men and women of joyous hearts, in all walks of life, following all types of work and vocations, who will proclaim the good news that God Himself has visited and redeemed His people, and that the Word has been made flesh and is dwelling among us, here, now, and that His Fellowship is most lovingly made known to us in the breaking of His Body and the pouring forth of His most precious Blood.

We need men and women who, in spreading the glow of the Celestial Fire, claim no credit for themselves; who, like Mary Magdalene, pay the tribute to Him and Him alone; who begin and finish every endeavor with this endless song:

Praise to Thine eternal merit,
Father, Son and Holy Spirit.

HOLY CONFIRMATION



CONFIRMATION completes the work begun in us at Baptism. It confirms, or makes strong. It is the gift of Divine Life, strengthening us with a fresh outpouring of the Holy Ghost. And as the grace of Baptism is the origin of our life in Christ, so Confirmation is the seal of the divine possession of our souls and bodies.

The outward sign of the sacrament is the laying on of hands. The inward or spiritual grace is the conferring of the seven-fold gifts — the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear.

Nowadays, Confirmation is usually administered some years after Baptism, and we think of it as the arming of young Christians for their warfare against the world, the flesh, and the devil.

NOTES ON THE PICTURE: Holy Confirmation marks the end of childhood and its dependence upon parents and the assumption of adulthood and all its responsibilities. An adult Christian must always be at warfare with the Devil, and so the artist uses the words of St. Paul in Ephesians 6:11 as the keynote of her picture. When the Holy Ghost fuses into us through the hands of the bishop, it marks our assumption of the armor of a Christian, and armored St. Michael the Archangel is shown ready to assist us in the day of battle, and Mother Church is there, too, to surround us with all the accumulated grace and inspiration which can come to us, if we wish it, from Her glorious tradition and experience among us since the days of our Lord. The Dove of the Holy Spirit, naturally, is descending upon the person receiving this sacrament, and the wreathing is laurel, that which always crowns the victor, which in this case marks victory over self and sin.

TENNESSEE

To Elect Coadjutor

The standing committee of the diocese of Tennessee announces that the 116th annual convention will reassemble at Christ Church, Nashville, Tenn., on April 20th, to elect a bishop coadjutor for the diocese.

MILWAUKEE

Nashotah House Choir

Sings at St. John's

On the Fourth Sunday in Lent, March 7th, the choir of Nashotah House, Nashotah, Wis., made its annual trip to St. John's Military Academy, Delafield, Wis., to sing the Solemn High Mass.

The Sacred Ministers of the Mass were the Rev. Frs. Lloyd E. Thatcher, celebrant; E. E. Bosshard, deacon; and Mr. Charles R. Boswell, sub-deacon. The sermon was preached by the Very Rev. Dr. William H. Nes, dean. It was Dean Nes' first engagement since his recent illness. The dean said:

"It is right that the sermon should be related to the great act of worship in which we are engaged. We may very well ask then, 'What are we doing? Why are we doing it? And what has it to do with you?'"

"We are doing what Christ most solemnly commanded us to do. Some people are impatient of its ceremonial embellishments because they do not understand them and because they do not realize that it would be natural for the Church to express with the greatest dignity and reverence her belief in and expression of our Lord's Presence and Power.

"But behind all this we must see that what is happening is our Lord bringing us to His Father. There is indeed something imperial in this worship because Christ is our King. Human liberties today are falling under tyrannies that approach from every side. To accept Christ as our Master will in the end be our only hope for freedom, for he is both Lord and Liberator."

After the Mass, at which the *Missa Penitentialis* was sung, the seminarians were the guests of the academy for dinner. The Rev. Otis Gruber, chaplain of the school, was the host.

ARKANSAS

Convention Postponed;

\$15,573 for Missions

The 76th annual convention of the diocese of Arkansas and the 52nd annual meeting of the Woman's Auxiliary was scheduled to be held in St. John's Church, Fort Smith, on January 28th-29th. Two days before the scheduled

opening, it became apparent that hazardous travel conditions would make it impossible for the delegates from most of the parishes and missions to get there. Fort Smith is on the western border of Arkansas and is best reached by motor from the places where most of the parishes are located. It means a drive of from 150 to 300 miles for the majority of the delegates. Such cities as El Dorado and Camden are cut off from communication with the rest of the state whether by motor or telephone or telegraph.

By use of radio, long distance 'phone, and telegraph, Bishop Mitchell of Arkansas gave notice of the postponement of the meetings. The new dates set are April 14th-15th, in Fort Smith.

The report of the diocesan executive council for 1947 shows that every congregation met its quota for the Church's program in full for the fifth consecutive year; and every assessment for diocesan expense was paid in full for the seventh consecutive year. The missionary giving of the diocese reached an all-time high of \$15,573.76. This is five times the amount given for the Church's program ten years ago.

OREGON

New Organ Dedicated

A new memorial organ was dedicated at All Saints' Church, Portland, on Sunday afternoon, March 15th, by the Rev. Louis B. Keiter, rector. The organ is a memorial to a number of people and replaces an old reed unit.

William Robinson Boone was guest organist for the service and H. J. Kessler sang the offertory solo. Morton Jarvis is the regular organist.

The dedication was held in the afternoon to learn if there was a desire in the community for a Sunday vesper program of music.

Bishop Dagwell

Decries "Buck-Passing"

The citizens of Portland, Ore., are to blame if vice conditions are permitted to continue after they have been exposed to public knowledge, Bishop Dagwell of Oregon told the regular weekly Reed College assembly March 3d.

The Bishop commented on vice conditions in the Pacific Coast city at the conclusion of a scheduled talk in behalf of the Red Cross fund campaign. His comments were prompted by a report of the City Club of Portland which charged graft in Portland officialdom, organized gambling and prostitution, and police protection of vice in general.

"Vice and graft such as revealed by the

recent City Club report can never be combatted until citizens who are in a position to do something about them stop buck-passing," the Bishop said.

The Multnomah county grand jury is currently investigating charges made in the City Club report. Less than two weeks after the investigation got underway, one witness has been placed in protective custody after having been beaten, a murder has been committed on Portland's outskirts, an opium den has been raided by federal agents, and Portland police have made arrests in horse race booking establishments. The Chinese lottery chains, however, have closed their places of business temporarily.

The Bishop continued:

"I know something about this situation. A few years ago I stuck my nose in the Portland garbage can. Nothing happened except that I got my fingers burned.

"At the time an accountant for a night club and attorneys for two rooming houses came to me and said: 'You are on the right track. We know that these people claimed income tax deductions for police protection.'

"Another told me he had represented a woman who claimed alimony based on the amount of protection she had to pay in her business — \$300 a month, eight months a year, \$250 during the 'quiet' months.

"I asked these men if they would testify in court. Their answer was: 'Oh, no. We can't!' A city official who had talked freely to me went further and said: 'If you quote me, I'll swear on a stack of Bibles that you misunderstood me.'"

Bishop Dagwell included in his condemnation a newspaper which, he said, typified the spirit "Let the other fellow do it," by an editorial which ended: "Now it remains to be seen what will happen."

The City Club of Portland is a male organization of more than 900 bankers, real estate men, teachers, ministers, union officials, social workers, politicians. Members include three racial groups and represent many religious and cultural patterns.

GEORGIA

Episcopal Men of Savannah Meet

The Rev. Dr. C. Leslie Glenn and Mr. T. Mayhew Cunningham, Churchman and Savannah (Ga.) attorney, addressed the first annual dinner on March 4th of the Episcopal Men of Savannah. Patriotism to the American way of life and democracy was the theme of the addresses.

Mr. Cunningham, the first speaker, said:

"We are confronted with the very serious problem as to what to do about Russia . . . I see no reason why we should

assy-foot on the subject! The Church is charged with a heavy responsibility in these matters. There can never be any peace on earth and goodwill among men until the peoples of the earth come to a realization of the brotherhood of man and the Fatherhood of God, and I think we are a long way off from that."

He added that it is the Church's belief that Church and State should remain separate entities, and stated that it is the parents' duty to inculcate religion in their children.

Dr. Glenn said:

"The lack of democracy in Europe shows up especially in two fields: education and industry. Whereas the United States is constantly utilizing new brains, Europe has kept depending for generations on the same families, with little opportunity for others to come forward.

"You can't make democracy function unless you bring new brains to the front. The result of such a development in Europe is a low production in industry . . .

"There is a bigger thing than stopping the next war . . . All over the world, people are trying to raise their standard of living. We have a part to play: partly in self defense, partly more; we can spread the advantages we have all over the world.

"If we can raise the standard of living of all mankind to equalize the standard of living of the world toward that of democratic America, there will be no war.

"We can work for the abolishing of war as part of a larger problem . . . We can make the Kingdom of God come here on earth."

TEXAS

Building Programs Announced

A building program of considerable proportion is under way in the diocese of Texas. On Passion Sunday, March 14th, St. James' Church was dedicated in Austin, marking the conclusion of efforts to secure a home for a Negro congregation. The location is admirable — across the street from Tillotson College for Negroes.

The first service in a new church building of St. Mark's, Gladewater, was held Sunday, March 7th. St. John's Church, Marlin, has launched a campaign for \$50,000 for a new church. Trinity Church, Jacksonville, is campaigning for \$15,000 for a new church building. St. Alban's, Waco, will add a church building to its present facilities. A campaign to raise \$25,000 began on Palm Sunday. Construction will begin this year.

Approximately \$915,653 of the second million necessary for construction of St. Luke's Episcopal Hospital in Houston has been subscribed, Hospital Administrator Lee C. Gammill reported early in March.

When the second million has been subscribed the M. D. Anderson Founda-

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AN APOLOGY

We apologize to the publisher and to our readers for a mistake that appeared in a recent Funk & Wagnalls Company advertisement of Young's ANALYTICAL CONCORDANCE TO THE BIBLE (The L. C. of March 7th, page 24). The cost of the book was listed as \$7.50, whereas, the correct and current cost, as quoted in the above ad, is \$10.00. We sincerely hope the error has not caused undue embarrassment to those concerned.

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DIOCESAN

tion has agreed to grant the hospital a diocesan institution, \$500,000.

The first million for the hospital was given by Mr. and Mrs. H. R. Cullen of Houston. It is anticipated that construction may start in a few months.

SOUTHWESTERN VA.

Two Priests Honored

Recently the *News Notes* from the diocese of Southwestern Virginia told of the selection of the Rev. Charles C. Fishburne, Jr., rector of Christ Church, Martinsville, Va., as "Martinsville's first citizen of the year." Now comes a similar item from Covington where "the Rev. John S. Wellford, rector of Emmanuel Episcopal Church, Covington, Ky., and leader in civic affairs, is the first recipient of the Dr. B. R. Hudnall Memorial Cup for outstanding community service in Covington." The award, a silver loving cup, was made to the Rev. Mr. Wellford by the Kiwanis Club.

In addition to his rectorship in Covington, the Rev. Mr. Wellford is chaplain, a member of the trustees and of the executive committee of Boys' Home near Covington; chairman of the Alleghany Memorial Hospital Commission, and chairman of the Covington Community Chest.

HONOLULU

Bishop Kennedy Given Seal

Bishop Kennedy of Honolulu was presented with his personal seal for official documents on January 4th from the rector, wardens, and vestry of St. Peter's Church, Honolulu, T. H. On that day, the members of the vestry were installed at a special service in the church, followed by a celebration of the Holy Eucharist, at which the Bishop was the celebrant.

At a dinner after the service, honoring the vestry, the rector of St. Peter's, the Rev. Y. Sang Mark, made the presentation to the Bishop, and read the following tribute:

The Rt. Rev. H. S. Kennedy, D.D., S.T.D.
Bishop of Honolulu
Dear Reverend Father:

We, the undersigned, representing the members of St. Peter's Parish, wish to commemorate the occasion of our becoming a parish in 1947, and also to acknowledge with gratitude the great work you are doing in these Islands among the various races, beg respectfully to offer for your acceptance the accompanying "Episcopal Seal" as a slight token of our great appreciation and esteem for all that you have done for us.

We do not hesitate, Reverend Father, to solicit your acceptance of so small a gift, feeling assured you will not regard its in-

trinsic value, but, rather, will rightly understand and duly appreciate the spirit in which it is offered.

We pray that God may grant you strength and courage, and that you may be spared for many more years to carry on the divine work in this place and that your labours will be blessed with a continual increase.

Very respectfully and faithfully yours,
Y. SANG MARK, Rector,
ALBERT C. KONG, Senior Warden,
HENRY AKAU TYAU, Junior Warden.

In accepting this gift, the Bishop expressed gratitude to the rector of St. Peter's Church, to the wardens, vestry, and congregation for their splendid support and thoughtful assistance in the work of our Church. He commended especially the leadership of the rector, and his counsel and coöperation in matters pertaining to the Church.

OLYMPIA

Special Convention Held

A special convention was held by the diocese of Olympia, February 1st, at St. Mark's Cathedral, Seattle, Wash., for the purpose of electing delegates to synod, to consider the changing of the date of annual convention, to adopt the budget, and to take up any other matters considered necessary at this time.

A resolution was adopted which set the date of the 1948 annual convention for May 23d and 24th, nine days after provincial synod. At that time steps will be taken to amend the constitution and canons to establish a fixed date for future conventions, presumably in May following synod.

During the nominations, two women's names were submitted: Mrs. A. Hull and Mrs. Catteral. The question immediately arose as to whether or not synod would accept women delegates. Mrs. Hull's name was withdrawn and her husband's name substituted. The Bishop ruled that we would follow the incident of the "lady from Missouri" and her acceptance by General Convention, and let Mrs. Catteral's name stand.

ELECTIONS: Clerical delegates to synod: the Rev. Messrs. John P. Craine, William Aaron Driver, Thomas Jesset, and Frederic Schilling. Alternates: the Rev. Messrs. Harold Shay, Poland Miller, H. H. Black, and Henry Eller.

Lay delegates: Messrs. James Hodges, James Macpherson, Edward Colcock, and Ivan L. Mer-

rick.
Alternates: General Dougherty, Mrs. Adam Catteral, Mr. A. Johnson, and Mr. R. Johnson.

CHURCH CALENDAR

March

- 28. Easter Day
- 29. Easter Monday
- 30. Easter Tuesday
- 31. (Wednesday)

EDUCATIONAL

SEMINARIES

\$57,047 Received by Sewanee

At the end of its first year, the campaign for \$5,000,000 being conducted by the University of the South, Sewanee, Tenn., has received cash and pledges totaling \$957,047.74, according to figures announced by Dr. Alexander Guerry, vice chancellor and president. Tennessee leads all other states with \$343,118.00, the report stated, while Nashville is the first city, with \$131,169.38. These totals, Dr. Guerry pointed out, do not include any part of the grant of \$500,000 promised by the General Education Board of New York. Neither do the totals include the Alumni Fund or the annual support of the Church, both of which are separate from the campaign and both of which constitute income for annual operating costs.

Open-air Preaching

The students of the Church Divinity School of the Pacific and St. Margaret's House, Berkeley, Calif., have organized a program of open-air preaching which is called "The Episcopal Way-de Mission." This program of evangelism was organized by Tod Ewald, a junior student of the Church Divinity School, and has received valuable guidance from the Rev. J. Henry Thomas, rector of St. Clement's Church, Berkeley, Calif.

Plans were laid for the project early in the fall. After a period of study and prayer, open-air street meetings were undertaken in downtown Berkeley.

After a brief service in the nearby Church of the Good Shepherd, the group assembles around a portable organ where service of singing, preaching, and prayer is held. Short sermons are delivered by local clergy and students of the seminary. The order of service and location are varied in order to determine better the effectiveness of the work.

SECONDARY SCHOOLS

Shattuck Receives \$10,000

The Rev. Dr. Donald G. L. Henning, rector of Shattuck School, Fairbault, Minn., has been notified by the New England Trust Company of Boston, Mass., of a bequest of \$10,000 from the estate of the late Josephine C. Ames. The money is to be used to endow a scholarship in honor of her husband, John McEwen Ames, who was graduated from Shattuck in 1887. Mr. Ames, before his death, was president of Kanawha Refining Company at Arkansas City, Kans.

A Meditation Before the Crucifix

Many Episcopalians still have distorted notions regarding the most potent symbol of their religion. It occurred to us that it might be helpful if we could show them how helpful their crucifix could be to them in their private devotions. Accordingly, we offer this simple little meditation before one's crucifix, especially adaptable for use before retiring:

Dear Lord Jesus, I am grateful for my crucifix. It serves to bring You back into my thoughts. I have not been forgetful of You today, but I have been busy at my work, as you really wanted me to be. But tonight, here I am, at home, quiet, tired—but kneeling here, I look at You hanging on your cross, and a flood of memories of You sweeps over me. I am glad to have my crucifix. It keeps me from forgetting You and that priceless gift of Your very own

life for me. Thank you, too, Jesus, for this day, its many blessings, for my livelihood, my home, my loved ones, both here, and there with You. Is there anything I can do for You that I am FIT to do? Maybe I am NOT fit yet. Help me to make myself fit. You were always so pleasant and thoughtful of others. Am I? I wonder. You were patient and gentle. Am I? I wonder. Your thoughts were clean, and clear, and lovely. Are mine? I wonder. Your tongue was used wisely. Is mine? I wonder. And you always adored and worshipped Your Father in Heaven. Do I? How much? Just kneeling here, looking at my crucifix, stirs up all the old longings to go "all out" for you, dear Lord. I'm so sleepy now, dear Jesus. Will you mind much if I slip into bed now? Good night, blessed Jesus, my Lord and my Saviour.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Clarence Clark Silvester, Priest

The Rev. Clarence Clark Silvester, 65, rector of St. Michael's Church, Brattleboro, Vt., died in his sleep during the night of March 6th. Fr. Silvester had been rector of St. Michael's Church for 18 years. His death was discovered on Sunday morning by Mrs. Silvester who went to his bedroom when she failed to hear him preparing for the early service.

Fr. Silvester was born in Davenport, Iowa, August 31, 1881, the son of Rev. William Wallace Silvester and Mary Hay (Wescott). He was a graduate of the Episcopal Academy and the University of Pennsylvania, both in Philadelphia, and the General Theological Seminary in New York. Before moving to Brattleboro, he had been the rector of All Hallows Church, Wyncote, Pa.

Surviving are his widow, two daughters, Miss Mary Silvester of Ann Arbor, Mich., and Mrs. Robert N. Emerson of Plainfield, N. J., and a son, Arthur Silvester, also of Plainfield.

The Burial Office was read in St. Michael's Church, Wednesday, February 10th, by Bishop Van Dyck of Vermont, assisted by the Rev. Frs. Philip J. Roberts, Charles S. Martin and A. R. E. Green.

Ethel Marie Ellison Selcer

Mrs. Albert E. Selcer, wife of Fr. Selcer, Episcopal chaplain at the Cook County Jail and the Chicago House of Correction, and pastor of St. Luke's Church, Chicago, died early Saturday morning, February 7th, at St. Luke's Rectory.

The Burial Office was said at St. Luke's Church on Shrove Tuesday by the Rev. Frs. Joseph F. Higgins and Jesse H. Dennis. The Rev. Dr. Henry F. Selcer was celebrant at the Requiem Mass. The Rev. Canon David E. Gibson officiated at the Absolution and Blessing.

Mrs. Selcer's survivors, beside her husband, are a daughter, Mrs. Mary Catherine Langdon, of Chicago; a brother, A. F. Ellison, of Glen Ellyn, Ill., and two sisters, Miss Jean Ellison and Mrs. Ella May Angus, both of Chicago.

Henry C. Tilden

Henry C. Tilden, 76, a vestryman of St. Luke's Church, Evanston, Ill., died February 20th in the Evanston hospital after a brief illness. Funeral services were conducted on February 23d in St. Luke's Church, by the Rev. Edward Thomas Taggard, rector.

Mr. Tilden was a native of Providence, R. I., and was active through his lifetime in parish and diocesan affairs.

Before going to Chicago in 1902, he was secretary of the Churchmen's Club of Rhode Island and was business manager of the diocesan paper of Rhode Island.

He was for many years president of Spaulding and Co., and was later associated with Gorham, Inc. Among Mr. Tilden's many activities was the bishopship of Seabury-Western Theological Seminary, Evanston, Ill., which he held from 1944 to 1946, and membership of the diocesan council.

Mr. Tilden is survived by his wife, son, and a daughter.

Frederick David Yates

Frederick David Yates, for 36 years a member of the vestry of St. Paul's Church, Brooklyn, N. Y., and for the past 20 years its senior warden, died after an illness of five months, on March 9th at his home, 650 Ocean Avenue, Brooklyn. A Requiem Mass was offered in St. Paul's Church on March 11th, followed by the Burial Office at Fairchild's Mortuary, after which interment was made in the family plot in Union Cemetery Sayville, L. I. The Rev. Dr. Gregory Mabry, rector of St. Paul's, officiated at all three services.

Mr. Yates was born October 20, 1879, in Harwich, Ontario, the son of Charles and Annie Howard Yates. He spent all of his adult life in Chicago and New York, in the advertising business. He married Cecilia Larsen of Brooklyn in 1911, who survives, as does his daughter, Mrs. Charles Lynde Babcock III of Brooklyn, and three brothers and a sister.

He was widely known in American Church circles, and an active layman in the diocese of Long Island.

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In Memory of

S. Brown Shepherd, Jr.

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son of

S. Brown and Lilla Vass Shepherd

*For him, the light —
I cannot find a place
In any shadow-land
For his young face.*

*For him, the light
If so God's will be done —
He who had most of dark
So loved the sun!*

*For him, the light
And from his heart to me
Some earnest of the past —
Eternity.*

—Lilla Vass Shepherd

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CHANGES

Appointments Accepted

The Rev. George S. Bowden, vicar of Christ Chapel, Wortendyke, Midland Park, N. J., will become rector of St. Stephen's, Catasaqua, Pa., May 1st. Address: 534 Walnut St., Catasaqua, Pa.

The Rev. Arthur B. Cope, a postgraduate student at the General Theological Seminary, will become priest in charge of St. Clement's, Greenville, and St. Paul's, Farrell, Pa., June 1st. Address: Greenville, Pa.

The Rev. William C. T. Hawtry, formerly priest in charge of St. Andrew's, Waverly, Iowa, is now rector of St. Luke's, Fort Madison, Iowa. Address: 607 Avenue E, Fort Madison, Iowa.

The Rev. Elbert B. Holmes, priest in charge of All Saints', West Newbury, Mass., will become rector of Trinity, Weymouth, Mass., April 1st. Address: 43 Front St., Weymouth, Mass.

The Rev. Wilbur J. Kingwill, formerly rector of St. John's, Lowell, Mass., is now rector of St. John's, Newtonville, Mass. Address: 311 Lowell Ave., Newtonville 60, Mass.

The Rev. John McKee, associate rector of the Church of the Ascension, St. Louis, Mo., will become rector of St. Paul's, Orange, Texas, April 1st. Address: 1401 Park Ave., Orange, Texas.

The Rev. Doane E. Rose, formerly rector of Trinity, Grand Ledge, Mich., is now vicar of St. John's, Charlotte, Mich. Address: 730 N. Sheldon, Charlotte, Mich.

The Rev. Paul Moore Wheeler, formerly rector of St. Andrew's, Torrance, Calif., is now rector of St. James', Newport Beach, Calif. Address: 3209 Via Lido, Newport Beach, Calif.

Resignations

The Rev. James P. Love, formerly priest in charge of All Saints', Cameron, and St. Thomas', Rockdale, Texas, has retired. Address: Box 114, Crestwood, Ky.

Changes of Address

The Rev. Lyle F. Scott, formerly addressed at Trinity Church Rectory, Athens, Pa., should now be addressed at 701 S. Main St., in that city.

The Rev. Richard G. Urban, formerly addressed at St. Paul's Church, S. Arlington, Jacksonville, Fla., should now be addressed at 5536 Atlantic Blvd., Jacksonville 7, Fla.

Religious Orders

Fr. A. Appleton Packard, OHC, who has been at the Holy Cross Liberian Mission, Bolahun, Liberia, has returned to this country. Address: Holy Cross Monastery, West Park, N. Y.

Diocesan Positions

The Rev. Charles F. Rehkopf, rector of St. John's Church, St. Louis, Mo., is now secretary of the diocese of Missouri, of the convention, and of the diocesan council. Address: 1210 Locust St., St. Louis 3, Mo.

The Ven. Robert S. Snyder, executive secretary of the district of New Mexico and Southwest Texas, is now archdeacon for missions in the district. He continues as executive secretary. Address: 318 W. Silver Ave., Albuquerque, N. Mex.

Ordinations

Priests

Honolulu: The Rev. Hugh L. S. Thompson was ordained to the priesthood by Bishop Kennedy of Honolulu on January 18th at St. John's Church, Eleale, Kauai, T. H. He was presented by the Rev. Andrew N. Otani, and the Ven. Henry A. Willey preached the sermon. Fr. Thompson is priest in charge of St. John's Church, Eleale, Kauai, T. H., and may be addressed there.

Deacons

Southern Virginia: George Blake Holmes was ordained to the diaconate by Bishop Brown of Southern Virginia on March 15th at Christ and St. Luke's Church, Norfolk, Va. He was presented by the Rev. Dr. Taylor Willis, and Bishop Gunn, Coadjutor of Southern Virginia, preached the sermon. The Rev. Mr. Holmes will continue his studies at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

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Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn;
Rev. Harold G. Hultgren
Sun HC 8, 9; Sol Mass & Ser 11; EP & B 6; Daily:
HC 7:30, Wed 8:30, Thurs & HD 9:30; Fri Healing
Service 9; C Sat 5-6, 7-8

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; Daily: 11; Ser 12:05; Tues 7:30,
11

ST. ANDREWS Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; C Sat 7:30
Easter Day: Low Mass 8, Sung Mass & B 10

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert
Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC
Easter Day: HC 6, 8, 9, 11

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low
with hymns & Instr; Daily: 7
Easter Day: Same as Sunday

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

EVANSTON, ILL.

ST. LUKE'S Lee St. & Hinman Ave.
Sun 7, 9:30, 11; Daily Eu 7, 9:30, 10 MP
9:45; C Sat 5-6, 7:30-8:30

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, r
Sun 8 & 11; Wed 7:30 & 10 HC; 8 EP, HD 10.
Church open daily for prayer
Easter Day: HC 6, 8, 11; EP 4

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 9:30 & 11 Morning Service & Ser;
Daily: Wed 10:30 HC; 7:45 EP & Ser
Easter Day HC & Service 7:30, 9, 11; Children's
Festival 4

Key—Light face type denotes AM, black face
PM; add. address; anno. announced; appt.
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
EP, Evening Prayer; Eu Eucharist; Ev, Even-
song; ex, except; HC, Holy Communion; HD,
Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; Ser, Sermon;
Sol, Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young Peoples' Fellowship.

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7; C Sat 3-5

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Sun 8, 11; 7 YP; Wed 11:30 HC; Fri 9 HC
Easter Day: HC 7:30; Ch S 9:45; Cho Eu 11

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabir, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions 5:15-6, 7:30-8
Easter Day: HC 6:30, 8; Sung Eu & Ser 10:45

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10
Easter Day: 7, 11, 4

NEW ORLEANS (METAIRIE), LA.

ST. MARTIN'S Rev. David C. Colony, r
Metairie Road and Arlington Drive
Sun 7:30, 9:30, 11 & 7:30; Daily HC 7:30, MP 9
Easter Day: HC 7:30, 9:30, 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC, 11 Morning Service & Ser, 4 Evensong;
Daily: HC Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard
P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

HOLY TRINITY Rev. James A. Paul, v
316 East 88th Street
Sun 8 HC, 9:30 Ch S, 11 Morning Service & Ser, 8
EP; Daily: MP 9, Wed HC 7:45, Thurs HC 11
Easter Day: Sunrise Service (Carl Schurz Park)
5:47; HC 6:30, 8; Festival HC 11; Children's Festi-
val Services 4

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12, C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10; Daily ex Sat 5:15

LITTLE CHURCH AROUND THE CORNER
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4;
Daily ex Sat 12:10
Easter Day: HC 7, 8, 9, 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3
Easter Day: HC 7, 8; HC & Ser 11; Children's Eu
(at the Mission House) 9; MP 10:30; Evensong
3:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fitter, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Mat 10:30 Sung Eu & Ser 11;
Cho Evensong & Address 4; Daily: Mat 7:30; Eu 8
(ex Sat) 7:45, 12:10; Thurs & HD 9:30; EP & Int
5:30 lex Fri—Fri 5) Fri Lit 12, Address Wed &
Fri 12:30; C Fri 12 to 1, Sat 12 to 1 & 4 to 5
Easter Day: Holy Eu 8, 9; Mat 10:30; Procession,
Sung Eu & Ser 11; Cho Evensong & Address 4

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC Mon, Wed, Fri 7; Tues,
Thurs, Sat 9; Wed & Fri 10:30 & 12; EP daily 5
Easter Day: HC 6, 7:45, 9:15, 11; Carol Service 4

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. at Bainbridge St.
Rev. E. R. Carter, Jr., r; Rev. J. N. Atkins, Associate
Sun Masses: Low, 7:30, Mass & Ser 11, EP & B 8;
Weekday Masses: 10:30 Tues, Wed, Thurs; C, Sat
7:30-8
The chapel is open daily for prayer.

RIDGEWOOD, N. J.

CHRIST Rev. Alfred John Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; all Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage
Sun 8, 9:30, 11; Wed 8; Fri 11
Easter Day: Low Mass 8, Children's Eu 9:30, Sol-
emn Mass 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Penne'l, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC
Easter Day: HC 6, 7, 8, 11, 12:30; Children's Festi-
val 9:30

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
Sun 8, 9:30, 11, 12 Noon
Easter Day: HC 7:30, Sung Eu 9 & 11

SHREVEPORT, LA.

ST. MARK'S Texas Ave. & Cotton St.
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st
Sun: 6 Young Churchmen; Thurs HC, 10; Fri, Two-
light Service, 7:30
Easter Day: HC 7, 11; Children's Easter Festival 9

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orlick, r & dean;
Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; HC Tues & Thurs 10, Wed
& Fri 7:30; EP 5

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. duBois, S.T.B.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with
Ser; Daily: 7; C Sat 7:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8
ex 1st Sun; Thurs HC 10:30, 12:30; Preaching
Service daily 12; ex Sat 5:30

WAUKEGAN, ILL.

CHRIST Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horn-
ing, associate; Rev. Richmond R. Burge, c
Sun 8, 9:15, 11; Wed & Thurs 7, 9:15
Easter Day: 6, 7, 9, 11